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A
S E R M O N

Preach'd before the

K I N G

The first Sunday of

A D V E N T.

1 6 6 6.

By HENRY KILLIGREW D. D.

Master of the SAVOY,

And Almoner to his

ROYAL HIGHNESSE.

Printed by his Majesties special Command.

L O N D O N,

Printed by Tho. Roycroft, for Thomas Hacker.

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The first Sunday of Advent. 1666.

Mat. 21. Ver. 9.

*Hosanna to the Son of David, blessed is he that cometh in
the Name of the Lord, hosanna in the highest.*



These words are the Acclamation
of the people, at our Saviours
entering in Triumph into *Jeru-
salem*, and part of the Gospel
appointed for this Day, the first
Day of the Churches Year, as ap-
pears by the Cicle or Round of Collects begun this
Day. Christians, with good reason, observing yearly,

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double

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- double sort of year, an Ecclesiastical from the Advent of our Saviour, as well as a Civil from the Return of the Sun. For the Times and Seasons of the Church are measured, her spiritual Growths fostered, not by the Sun in the Firmament, but by the Sun of Righteousness, not by Planetary Motions or Influences, but by the Star of *Jacob*, whose Dawn, or Rising upon the World we at this time solemnize.

Advent do's not imply that Christ is come, but coming; not his Presence, but his Approach; Christmas is the high Celebrity of his actual Arrival, this day only reports and noyses abroad his drawing near. Advent is to Christmas, as *John* was to the Gospel, *vox clamantis*, the Herald or Harbinger that made way for it; so Advent is the Harbinger to make way for the Queen-feast to succeed with more Majesty, Royal Personages not only having Followers, but Fore-runners for greater State.

But how comes the Church to make choice of one of the last Passages of Christs Life, to proclaim his first coming into the World? the Season of his Passion, to introduce the Time of his Nativity? Because this coming of Christ in Triumph into
Jerusalem.

Jerusalem, shews him who he was, to be a King, which he was but nam'd and stild at his Birth: at his Nativity he was but design'd to the Crown of *Israel*, but here he is seen in the Throne; his Star throne then, but his Majesty now; the Sages and Astrologers could only at that time discover the King, but the People here could pronounce him to be *the Son of David*, and rejoyce in their Sovereign. Again, this last coming of Christ was more immediately to *do the will of God*, and perfect the Work of mans salvation; and accordingly Saint *Paul* ascribes to it, by way of excellence and eminence, *Heb. 7.* the fulfilling of that prophecy, *Then said I, Lo I come to do thy will, O God.* Christ did the *Will of God* in the whole Course of his Life, but at the Time of his Death he accomplisht it. And the Church could not select a more proper portion of Scripture to usher in his Birth, or to take off the Prejudices of the Poverty and Infirmary seen in it; to convert, I say, the Stable into a Palace; to disclose a helpless Infant, to be the Omnipotent Son of God, than this that makes both ends of Christs Life meet; that joyns the Scepter to the Cradle; the Triumph to the Nativity: the words of the Angel, *Luke 2. 11. Unto you is born this day, in the City of David, a Saviour, which*

is *Christ the Lord*, with the words of the People here in my Text, *Hosanna to the Son of David, blessed is he that cometh in the Name of the Lord, hosanna in the Highest.*

We may observe in the words these two General Parts. *Christs Entrance.* And the Peoples Reception of him.

In Christs Entrance these four Particulars.

First, Who it is that cometh, the Person here spoken of, the *Son of David.*

Secondly, For what he cometh, his Purpose, which is more clearly set down at *v. 5. To declare himself to be the King of Israel.*

Thirdly, How he cometh, or the Manner and Equipage of his coming, it was in Pomp and State, as is seen *verses 7, 8.*

Fourthly, From whom he cometh, or his Commission, *He cometh in the Name of the Lord.*

The Peoples Reception of him is with joyful Acclamations. *Hosanna to the Son of David, blessed is he that cometh in the Name of the Lord, hosanna in the highest.*

First, Who it is that cometh, the Person here spoken of, the *Son of David.*

This was the whole Cities Question at *verse 10^h.*

And

And when he came into Jerusalem all the City was moved, saying, *Who is this?* But God had shewed it before, out of the mouthes of Babes and Sucklings, very Children, properly so call'd, and of the poor ignorant People, who were as Children. Their Understandings were first enlighten'd, their Tongues intrusted to declare and welcome Christ, as the Son of David, the Messiah and Saviour of the World. And this is most commonly the Method of God Almighty in making himself known unto men, that which he hides from the Wise and Learned, he reveals unto the Simple and Lowly. The Holy Spirit for the most part taking up his Inne, as wise Travellers do theirs, not the fairest and most frequented, but the more private retir'd; where though there's less Magnificence, there's also less Pride, and more Accommodation and Regard. So here he passes by the Potent Priest and Pharisee, fill'd with Ambition, and the conceit of their own Sanctity and Knowledge, possess'd with the love of Riches, and the like, and turns in to the humble, vacant, disinterrested Multitude, whose Hearts were *rasæ tabulae*, so many fair Tables, without blur, without scrawl, and fit for any Inscription.

This Question, *Quis est hic? Who is this?* was not

a question of Ignorance ; but Malice ; of Persons Uninform'd, but full of Envy. 'Twas like that of his Countrymen of *Nazareth*, *Non hic est fabri filius? Is not this the Carpenters son?* They saw his words full of Grace, and his works of Wonder, that all his Performances were truly Divine ; but because *Joseph* was his reputed Father, and *Mary* his Mother, because his Breeding and Parentage were not equal to the Glories manifested in him, they would not honour him as a Prophet ; but chose rather not to know him, than to believe in him ; and to be offend- ed at him, than to confesse him. After the like man- ner the Priests and Pharisees here, because our Lord came not such a Person, and after such a Fashion, as they had foolishly fancied, their Messiah would come, a mighty Prince, environ'd with Armies, pow- erful to promote them to Honour and Riches ; but a poor Prophet calling them to the like Poverty and Humility with his own ; to Righteousness, not to Greatness ; to take up the Cross, and not the En- signs of Magistracy, they would not acknowledge him ; but deny'd the Original, because it resembled not a false Copy ; rejected the Eternal Son of God, because he was not like the Bastard Childe of their Carnal Brains. And, *Who is this?* signifies not, who

who is this that we have never heard of, or seen? Or, who is this that usurps such honours which the Scriptures allow to no man, no not to the *Messiah*? But, who is this that we abhor? who is this our Aversion? who is this that defrauds our Expectations? that grows daily greater, and makes out his Pretences in spight of our Opposition?

That Christ was to be the Son of *David*, to descend of the Seed and Linage of the ancient Kings of *Judah*, that God out of the old Stock or Root of *Jesse* which now through length of time seem'd decay'd, and doted, seare, and dead, would cause to grow up a branch of Righteousness to execute Judgment and Justice in the Land, was a truth asserted from all antiquitie; And not only *Esay* and *Jeremy*, who in expresse terms speak it, but as Saint *Peter* says, all the Prophets bare witness to it. And the later Doctors in our Saviours daies universally allow'd the Tradition, as is seen by the answer of the Pharisees to the question our Lord asked them concerning himself: *What say you of Christ? whose Son is he? And they said, the Son of David.* But then that Christ was this Son of *David*, this Branch so long foretold and expected, though his Extraction and Genealogy, his words and works, his life and death, did

quadrat and close with all the Accounts, Predictions and Typical Representations of the *Messiah* in the Law, and the several Lines drawn from the mouths of so many Prophets of different ages exactly concenter'd in his Person ; yet none but the dispassionate and disinterrested would confesse and acknowledge ; the Multitude here, and the People again elsewhere, or some more particularly inspir'd, as the two blind Men mention'd *Matt. 9. 27.* poor *Bartimeus*, and the like ; who comparing the Miracles wrought by Christ, with the Prophecies that went of him, confidently made out this truth, *Jesus thou Son of David have mercy on us.*

And here we cannot enough admire the bounty of God to his faithfull Servants that do his will, and seek him with their whole heart ; whom he does not only blesse and prosper while they are alive, but makes their Names and Memories illustrious by a renown'd Posterity long after they are dead. As he did not suffer *David's* Soul to see corruption, even in the grave where all things perish, so neither did he suffer his Glory to see corruption after so many ages, when commonly all things are lost in oblivion, but reviv'd it by causing Christ to Spring from his Loines. Christ, indeed, had an other
higher

higher and nobler Generation, an Eternal, such as no man can declare; as the Prophet *Eſay* ſayes, *Who can declare his Generation?* This his Prime Generation was not from the Will of Man; but from the Power of the Spirit; he took Fleſh of the Virgin, but not by Propagation, but by Adumbration, and the Will of God: And therefore in reſpect of any humane Parentage on the Fathers ſide, he was liken'd to *Melchizedec*, who is introduc'd in Scripture without Parent, without deſcent, without Genealogy: for ſo it became him that was to be the Preacher of Purity to the World, that his very Generation ſhould be alſo Pure. Yet I ſay ſo much was God pleaſed with the Heroical Vertue of *David*, ſo much was he a Man after his own heart, that he ordained, that that great Perſon, the Second Perſon in the Trinity, ſhould be reckon'd to him as his Iſſue; that he that was indeed his Lord, as our Saviour alſo alledges as a ſtrange Event, ſhould notwithstanding become his Son! he will'd that the Son of his own Spirit, ſhould be eſteemed the Son of his ſervant! So true is that which God ſpake to *Eli* of old, and ſo exemplary a doctrine to all poſterity, *Honorantes me honorabo, thoſe that honour me I will honour*: Ye ſee what is donè to him

whom God honoureth, the very Saviour of the World counts it a piece of Nobility and Gentry, as I may so speak, to derive his Pedigree from *David*. The second Particular I observed was,

The purpose of *Christs* coming, to shew himself the *King of Israel*.

Thrice a year for three years together, as the custome was for all *Israel*, *Christ* had gon up to *Jerusalem* the chief City of the *Jewes*, and yet did never make any Overture, never shewed any Semblance, as if he had been King of the *Jewes*, before this last time of his entry. Nay hitherto he used all means to conceal his Title and Pretence, rather than to declare it. When they would have made him a King, he conveighed himself invisibly out of the presse, and did a Miracle, to avoid an Advancement. How comes he therefore now voluntarily to assume, what before he so sollicitously refused? How comes he to do a Miracle, that he might appear a King, when he formerly did a Miracle not to appear one? Affects to have a Mounture whereon to ride; charms the owners Spirit that should surrender it, hearing the Lord had need of it; inspires the Multitude to proclaim, what he forbad his Disciples to whisper; takes the whole state of it upon him, affirms

affirms it to *Pilate*, when he asks him concerning it. Affirms it I say, though in a Ceremonious way of affirmation usual among the *Jewes*, *Art thou the King of the Jewes?* *Thou saist it, says he.* Which was as much as if he had answered, I am indeed that which thou sayst. Only he makes here the Question it self go for the Answer, and the Demander asking the truth, in honour to him, he makes the affirming of it, as it were also, to proceed from his mouth. As in the case of a negative Answer, the more Civill among us, choose rather to returne an Excuse for their dissenting, than a flat No, or Denial to the thing that was inquir'd.

I say it was very strange, that Christ should thus voluntarily assume that Dignity, which he had so obstinately refused: but it was much stranger yet, that he should assume it at the season he did, at the Eve to his Passion, when he began to see *σάββατον ἐπὶ ἡμέρας*, the Crosse standing at the door in expectation of him! *Is this a time,* says the Prophet to his servant *Gebazi*, *to take money, and to buy Vineyards?* when the Lords anger was upon the land, and the enemy daily expected. So was this a time to lay claime to a Kingdom, when a mans Hour of Death approacht? To put on the Royall Ensignes,
when

when he was to suffer as a Criminal ? as if he would present himself to the Executioner , after the manner the Sacrifices of old were brought to the Priests, with Garlands and gilded Horns. as *Salvian* says, *Ornatur ad pœnam, coronatur ad supplicium*, he was invested in royal Robes to be Crucified, he was made a King to suffer Death. This Hour, in the Worlds judgment, so Incongruous to accept a Crown, was yet the Season that he made choice of ; and he refused all Advancement , till he was upon the point to be lifted up on the Crosse. But as God says in the Prophet, *My thoughts are not your thoughts, neither are your waies my waies.* So we may say of Christs Times and Seasons, that they suited and accorded not with those of men, but he had an Hour and Opportunity peculiar and particular for his Actions which differ'd from the Vulgar apprehension. When his Mother prompted him to turne the Water into Wine, *My hour, says he, is not yet come.* Again when his brethren mov'd him formerly to go up to *Jerusalem*, saith he, *Your time is alwayes, but my time is not alwayes.* And the like thing may be said of his Non-acceptance of the Kingdom when the people offer'd it, His Hour for that purpose was not yet come , He had not fully yet Preach'd the Gospel through

through the Cities of *Judea*, he had not clear'd his Title to the Kingdom by Signs and Wonders, fulfill'd the Prophecies that were of him, and the other intermediate Works injoyn'd him by the Father: and he would not abruptly seize the Sovereignty, till all was prepar'd for it; usurpe it, till he had made out his Pretence: rule over a people, that knew him not to be their Prince; and exact their obedience, before they understood his Authority. But when he had prov'd himself the Son of God, then he first declar'd he was the Heir and Successor of *David*; and well he might be allow'd to be the King of *Israel*, when he had shew'd himself to be the Lord of Heaven and Earth, and all the Kingdoms of the World.

And this is Gods Method in ruling the World, he does not require from men, before he has given to them; he exacts not their Faith, till he has first enlighten'd them; demands not their Obedience, till he has taught them his Laws, and given them his Grace: But after these things if they pay him not humble and ready submission, if his Subjects refuse yet to acknowledge his Dominion, he will cause the Rebels, as 'tis *Luke 19. 27. To be brought forth to Judgment, and those that would not that be should*

should reign over them, shall be slain before him ; who could not brook his Scepter, shall feel his Sword, and undergo his Vengeance.

But here in the next place we are to demand, what Kingdom it is that Christ assumeth ? that the Prophets foretold, and the People congratulate ? for we shall find, that the Multitude here speak one thing, and the Spirit in them means another. The People hoped that Christ would presently shew himself such a King, as I lately said the Pharisees fancy'd, one that should visibly ascend the Throne of *David*, restore the temporal Kingdom only with greater Glory than in the Patriarchs daies, as their words also plainly declare in the parallel place of Saint *Mark*, where they cry, *Blessed is the Kingdom of our father David !* But Christs coming at this time was with far other Designes, to claim a Spiritual Kingdom in the Soules and Hearts of men; - *Illu ut Dominetur in aula*, that he might bare sway in these Palaces. Says the *Psalmist*, *A Scepter of Righteousnesse is the Scepter of thy Kingdom, thou hast loved Righteousnesse and hated Iniquity.* Such a Scepter as a Prophet might wield. The People congratulate him as an Anti-Cesar, a King that should deliver from the subjection of the Romans. But what says he of his Coming ?

Coming ? For this purpose came I into the World, to destroy the Works of the Devil, to be an Anti-Lucifer, and to lead this his Captivity captive.

And we are to look here upon the Peoples Joy from their imagination of an Earthly Kingdom, as on the Infirmary and Feebleness of Natural Mens Affections, who count no Blessings worthy the congratulating, but Temporal; Secular Prosperitie, Worldly Greatness, Outward Splendor, the Complacency of the Senses, and the like, are the things only which transport and ravish; Christs Spiritual Scepter, his Dominion in the Soul, a Crown of Immortality and Glory, are look'd upon as so many Melancholy Metaphors without reality, without relish: that Felicity is only desireable, which the World admires; and that held truly a Kingdom, where Voluptuousness reigns.

But yet we are not so to take this Doctrine of Christs Spiritual Kingdom as if he had no Temporal Kingdom at all: for that Prophecie cited by Saint Peter *Act. 2. 30.* *God has sworn with an oath to David, that of the fruit of his Loyns, according to the flesh, he would raise up Christ to sit on his Throne.* And again, that the Kingdom of Christ should be of much greater extent than that of his father David,

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*Even over all the Nations of the Earth ; are to be interpreted literally, if due regard be had to the time of their fulfilling. Neither did Christ , when his Disciples ask'd him of his Temporal Kingdom, wholly disclaim it, but checkt their curious Inquiry after it. 'Tis not for you, sayes he, to know the Times and Seasons, which the Father has kept in his own Power. Therefore, distingue tempora, distinguish but the Times , and the same thing which at one time is false, at another may be true. Christ at this Time , when he enter'd into Jerusalem, had no Temporal Kingdom : but after he ascended into Heaven, he had one Visible and Glorious, even unto the eyes of men. And though he professes in the Dayes of his Humiliation , that he came not to be minister'd unto, but to minister ; yet after his Exaltation , he claims the Ministration of all men, even of the greatest Princes : and that is fulfilled which the Prophet sayes, *All Nations shall do him service.* Sayes our Lord after his Resurrection, *All power is given to me both in Heaven and Earth.* He had this power originally before , but then he first executed it in the Capacity of God and Man, in the Capacity of the Son of David , and the prophecy'd King of Israel.*

And

And if we shall regard the Events in the World since the preaching of the Gospel, we shall find, that no one of the four, which are usually call'd the four Universal Monarchies, was ever so vastly, so universally extended, as the Monarchy of Christs Kingdom; but as *Moses* Rod devour'd the Rods of the Magicians, so I may say, has Christs Scepter swallow'd up all the Scepters of the Kings of the Earth: and as heretofore the Nations flow'd so generally into the Roman Empire, that it was not undeservedly said, *Orbem jam totum victor Romanus habebat*, the Victorious Romans have made themselves Masters of the whole World, there being no Nation that was not subdued by them, which they thought worthy to march against with an Army, and if any were exempt, 'twas because they were also despis'd: so much more may it be said of Christs Empire, *That it comprises the whole World*, seeing that very Globe or Orb of the Romans it self, is contain'd within the Globe or Orb of Christs; neither is there that Climate to be found, in which there are not those that do bow the knee in adoration to the King Christ, and erect the Cross in token of his Dominion. It is enough when we can say, that there is no Sun, where there is no Church; and

if there be a People that know not Christ, 'tis because themselves are unknown.

They therefore, who have so much doted on the Fifth Monarchy, and out of Scripture misinterpreted will bring down Christ again from Heaven, to Reign a thousand years on a Temporal Throne upon Earth, they seek for that in Future Ages, which is already eminently perform'd in their sight, and fulfill'd in Story; and it may be said to them of the Temporal Kingdom of Christ, what he said once of his Spiritual, *That it comes not with Observation.* No, not with the Observation of any thing that's Future: but rather is discern'd to be now Currant and Instant upon us, both by the Observation of what is past, and what we daily see. And however the Prophecies may seem to intimate some Secular Way of Christs executing his Temporal Kingdom, and that the *Jews* and others think they degrade the Messiah, if they make him not an Earthly Prince, yet no Grandure of an Earthly Prince can reach to the Majesty of the Messiah, as 'tis spoken of in Scripture, or fulfil those very Predictions they stand so much upon, after so Glorious a Manner as Christ has fulfilled them. Who undoubtedly did a more Wonderful and Illustrious thing.

thing, in that he Reign'd ore the World after his Decease, than if he had done it in the Dayes of his Flesh ; I say, he did a more Wonderful and Illustrious thing , in first Dying, and after that, Rising again , and subduing, and ruling the Nations of the Earth, and being adored ever after as God , than if for a few years only he had Domin'd like a *Cesar*, or a *Xerxes*, and then Ingloriously have confess'd his Mortality, expired, and given place to another. And this is the High Privilege of Christ, which Saint *Peter*, *Act. 5. 30.* so powerfully urges to convert his Unbelieving Crucifiers: *The God of our fathers, sayes he, raised up Jesus, whom ye slew, and banged on a tree, Him hath God exalted with his right hand to be a Prince and a Saviour.* And Christ being such a Prince or King as we have described, Let us see in the next place the State and Majesty with which he came to claim his Kingdom: Which is in the third Particular I observ'd,

The Manner, Pomp, or Equipage of his Coming.

If we read the Triumphs of the Ancient *Romans*, nothing can be imagin'd more Magnificent, more Stupendious. They being the Works of a
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rack't Invention, and an immense Charge, the Labour of many moneths, and the Business of several dayes, the Sun sometimes making his Course thrice about the World, before the several parts of the well digested Pomp could be pass'd through the City. The People were to behold Models of the Towns and Fortresses they had conquer'd, the Habits, Weapons, and other Warlike Harness and Engines of the Enemy; the vast heaps of their Treasure, rich Vessels, Pieces of curious Art, wild Beasts (if any such were found among them) their Princes, with their Wives and Children led in chains: in a word, whatever could heighten the Popular Joy by Wonder, Pity, or Contempt, was presented a Spectacle to them. After these followed their own Victorious Army, Crown'd with Laurell, jovial, singing, and licentious; the Consecrated Herd for Sacrifice, with all the Trappings of a Pompous and Superstitious Religion. In the last place, the Happy Conquerour himself, mounted high on an Ivory Chariot imbos'd with gold, and drawn with Horses of a Matchless beauty, sought out in remote Provinces, and as Authors speak, led at their bridles by White and Silken Querries;

-----*Niveos ad fræna Quirites.*

Now

Now if to this Majestick Pomp we shall oppose that of our Saviours entering into *Jerusalem*, as 'tis describ'd in the Mornings Gospel, it will shew like a Mock-Triumph, or Triumph in Burlesque. Which was a thing resolv'd on, and perform'd the same hour, countenanc'd and conducted only by a Company of poor Fishermen his Disciples, and a tumultuary Rabble of the Meaner Sort; for rich Tapestry and Pieces of Needle-work to adorn the Passage of the Triumph, the Coats of these poor people, and some Extempory Branches snatcht from Palm-trees there at hand, serv'd to strew the Way; instead of a Gorgeous Charret, the humble Conquerour came riding on a Ass, ἀσθερέσκατον ὑποζυγιον, as *St. Chrysostom* terms it, the most abject and despicable of all the Beasts of Burden.

But yet notwithstanding the Poverty and Meanness of those Circumstances, if we shall look into this Triumph of our Lord, as well as look upon it; consider it with the sharper Eyes of the Spirit, as well as glance on it with the mistie Eyes of the Body, we shall find, that with great reason, it was usher'd in *verse 5.* with an Admonition of Special Observation and Regard to be had to it; *Tell the daughter of Sion, Behold thy King cometh unto thee meek*

meek and sitting upon an asse, and a colt the foale of an asse; and that it excell'd in Glory the Triumphs of all the Princes of the World. For though there was seen in it no Humane Invention or Cost, yet it was Order'd and Contriv'd by the Wisdom of the Eternal God; though 'twas resolv'd on and perform'd in an Hour, 'twas prophecy'd of many Hundred Years before; though no heaps of Gold or Antick-plate were carried in it for ostentation, yet the Vertues and Miracles of the Conquerour, his holy Life and Doctrine were born, in a manner, before him, to the greater Admiration of the Beholders; though no Models of demolisht Cities, or Kings led in fetters, afforded a Spectacle of admiration and compassion, yet the Kingdomes of Hell and the Grave were there shew'd, dispoil'd and ransackt, and *Lucifer* the Prince of Darknes himself led in Everlasting Chains. And then the Joy of this Triumph, was not the Mourning of many Nations and People beside, but a Cause of Universal Jubilee to the whole World; or yet to last only for a few days, but to continue even when the Sun and the Moon shall no longer be.

The Triumphs of Princes and Great Captains, are to boast their Glory and Magnificence, but
Christ

Christs Entrance into *Jerusalem*, was not to shew a Triumph of the Vain things of this World, but a Triumph over them ; not to Magnifie the Opinion of Riches, but to bring them into Contempt.

And this, and the like Passages of his Life, are not so much to be look'd upon in the Story and Fact, as in the Design and Purpose ; as Saint *Chrysostom* sayes of them, they are μέτρον φιλοσοφίας, a Rule of Christian Philosophy. At his Birth, when he was Worship't by some Kings, and fear'd by others, he was content to be found in a Manger ; and in the dayes that he fed thousands with his Miracles, he chose often times himself to suffer Hunger. And this to teach the Great Ones of the World, to practise Self-denyal, in their highest Affluence and Abundance ; to teach the Honourable to be Humble ; and the Mighty to be Meek ; to use their Power, not for Pride and Ostentation, but for the Benefit of their Inferiors ; to teach them to despise their Greatness, when others admired it ; When the People envy or murmur at their Felicity, flatter or adore it, cry, as Saint *Augustine* makes them speak, *Soli isti sunt, soli isti vivunt*, these are the Men that Live, these are the only Happy, then to reflect on their Infirmities, and the

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Unstableneſs of their Condition, fear, and caſt down their Souls. Outward Pomp and Magnificence was annexed to Kings, to preſerve Reverence and Awe in the Vulgar, but not to puff up their own Spirits: That Great Perſon that is Proud and Arrogant from the Contemplation of his Power and many Attendants, ſhews a *Plebian* Spirit, in a Royal Fortune; that is too High, to be Courteous, too much Exalted, to do Good, dazles no mans Eyes with his Eminence, but ſhews himſelf blinded by his Advancement. Chriſt therefore eaſily condeſcended to take our Nature, becauſe he was *the Son of God*; to ſuffer the Indignities of a Mean Condition, and to be Rejected of the *Jews*, becauſe he was conſcious to himſelf that he was above Contempt; and digeſted here the Humble Circumſtances of his Triumph, becauſe he came in *the Name of the Lord*. Which brings me to my fourth Particular. From Whom Chriſt Cometh, or his Commiſſion.

He cometh in the Name of the Lord.

To come in the Name of the Lord] is by the Appointment, or with the Authority of the Lord. He was *Unctus Dei*, the immediately Anointed by God himſelf to the Kingdom he came to claim. Theſe Words,

Words, *Blessed is he that cometh in the Name of the Lord*, were first spoken by *David* of himself, and his own Election and Anointing by God unto the Kingdom of *Israel*, *Psal.* 118. 26. and so expounded by him before at *verse* 22. *The stone*, sayes he, *which the Builders refus'd, is become the head stone of the corner; It is the Lords Doing, and it is marvellous in our Eyes.* And after the like manner *Christs* coming *in the Lords Name*, is by his *Ordering or Doing*; his Kingdom, was Gods Affignation; and the Peoples saluting him the *Messiah*, was but the divulging of the Divine Counsel; nay, as *David's* particular anointing by God to the Kingdom, was but a Type of *Christs*, the Acclamations of the People here, are but the very Echo of the Prophets words there.

To come therefore *in the Name of the Lord*, is not to come in the bare Pretence and Verbal Usurpation of his Name, as false Prophets of old did, and many thousands of false Teachers now adayes do. Who apishly imitating the Phrases of Gods True Messengers, or but their Boldness and Rusticity, their Astonisht Countenance, and the Dire Accent of their Voice groaning out these or the like words, *The Burden, or Message of the Lord*, deceive Sim-

ple People, and think they have great injury that all Learning, and Authority submit not to their Counterfeit Mission. And 'tis little lesse than a Prodigy to consider, how (in this not Ignorant Age) Multitudes are carry'd away with these grosse Follies. But that temper of men which our Lord complain'd of *John*, 5. 43. is seen every where in this Nation. *I come in my Fathers Name*, says he, *and ye receive me not, if another come in his Own Name, him ye will receive.* Christ shew'd the Broad-Seal of Heaven for what he pretended, the Divine Power bearing him witnesse by Miracles : But these Imposters bring nothing but Impudence and Ignorance to countenance their Proceedings ; neither are they seen to advance any thing but Schisme and Sedition, Prophanation and Blasphemy. And as Saint *John* in his time forbad the Faithful to shew the acts of common Humanity to any one that brought another Doctrine, than that which was taught by Christ, says he, *Receive not such an one into your houses, nor bid him God-speed :* So by his Example I may worthily advise, that no man in these daies receive those, that by their False Interpretations, and pretended New-Lights, Pervert and Corrupt the Do-
ctrine

Strine deliver'd by Christ, no not so much as to admit such persons into their Houses, or bid them God-speed, least they seem to be their Disciples, and to partake of their Evill Deeds. Such as these deserve only the Entertainment of the Whipping-Post, and the welcome of a Hot Iron to bore their Tounes, the Bough that *Abolom* met with in his Rebellion, not the Boughs of *Palmes* which were strew'd in our Saviours Way; the Execrations and Maledictions of the People, and not their Acclamations and Hosanna's. which brings me to my last Part, the Peoples Reception of Christ. It was with Joyfull Acclamations *Hosanna to the Son of David*, &c.

The Peoples Reception of Christ.

Hosanna] is as much as *Salva quæso*, O Lord save, or give Salvation, adde Successe or Prosperity to the Honour of thy King: for this is not a Prayer of the People to Christ, but their Prayer for him. As we cry, *Vivat Rex*, Long live the King. Praying for the Preservation of our Prince, who is the Preservation of us all. And so the Multitude here beseech God to save Christ, who was their Saviour, and indeed the Saviour of the World, and not improperly. For though Christ in his Divine Nature

ture was above all Dangers and Necessities, yet in his Humane he was Obnoxious to them; and though he had the Power of a God, yet twas in the Weaknesse of a Man; and even Humane Comforts, and Good wilhes, in the daies of his Flesh, were well bestow'd on him, and well accepted by him. And now in the Days that he is ascended to the Right hand of God, and needs no more the Ministration of Men; though we present him not with the same Contributions, and Expressions of our Affection, yet we do not desist from offering *All* Oblations to him, though our Oblations be chang'd; our Faith, our Charity, our Prayses, our Zeal for his Glory, &c. are still due, and still pleasing; for though he lacks nothing, yet for ever he loves Vertue, and delights in Righteousnesse.

And this is the Foundation of all Religious Worship, and the Encouragement of Devotion: this makes the Church observe Holy Feasts, the Commemorations of Christs Benefits to her; so sollicitously to warn her Children long before of their Approach, that they may not be o'retaken with Covetousness, Malice, Ambition, Sensuality, Worldly Cares, &c. when their Lord comes, as the *Jews* were; and so his Presence prove Uneasie and Importunate

nare, and they be tempted to cry with them, *Quis est hic? Who is this?* 'Tis Sin only, that makes men Ignorant of Christ; and Guilt that makes his coming Unwelcome. But certainly he that has deserv'd so well of us, ought not to be held a Burden; nor he that has bestow'd on us so many Benefits, to be forgotten. Or if this move us not, yet he that is so Mighty, cannot safely be Despised; and so Dreadful in his Judgments, be cast out of our Thoughts. St. *Augustine* has this plain Observation, not remote to our present Concern, *We should be troubled*, sayes he, *if but a Friend or other Person that we reverence came to our Houses, when they were in disorder; and we have nothing Worthy to Entertain him:* And his Application of it is this, *Quicquid non-vis inveniri in domo tua, quantum potes labora ut non inveniat Deus in anima tua*, What ye would not that Men should surprize in your Houses, be much more careful that God when he comes surprize not in your Souls. Let him not find a Sordedness there, no nor yet an Emptiness; let not his Reception be more Beggary than that which he found in the Inn, or more Unhandsome and Uncleanly than that in the Stable. A Soul immers'd in Lust and Sensuality, is fouler than the
 Stalls

Stalls of Brute Beasts ; and a Heart void of Ver-
 tue and the Graces of the Spirit ; is yet poorer
 than his Cradle of a Manger. The Religious
 Monks of old were wont, when they heard these
 words read, *And Christ was born in Bethlehem
 Juda*, to fall flat on their Faces on the ground,
 in adoration and astonishment at the great Myste-
 ry of the Incarnation, and Gods Wonderful Con-
 descension therein to Mankind. But in these
 dayes we hear this Gospel read like an Uncon-
 cerning Story, without astonishment, without
 adoration, without thanks, without the least Refle-
 ction ; and the Feast of the Nativity comes, and goes,
 like the Day of a Lord Maiors entering on his Of-
 fice ; it serves to compute our Years, and to digest
 the Events of our Annals, but few consider the Be-
 nefits of the Holy Season, or the Duties belonging
 to it ; few put away their Sins, and adorn their
 Minds with the Graces of the Gospel ; few are Re-
 generate, or New-born at the Birth of Christ. Men
 prepare for a time of Excess, and Debauch, fore-
 cast to have Richer Apparel, and Choicer Pro-
 visions, Money to play, &c. and some will borrow,
 or rob, but they will have to supply these things.
 And

And thus while the Flesh keeps Holy-day, the Soul still drudges in the Work of sin ; while our Houses are trimmed, and our Posts bound with Laurel in token of Triumph and Deliverance, we continue Our Selves in the Slavery of Vice, and the Thralldom of the Devil. And the Sun of Righteousness rises and sets upon us, as the Sun in the Firmament on Rocks and Buildings, to parch and harden us, not as on Herbs and Trees, to make us productive of Fruit.

'Tis the saddest Prognostick of a Nation to be miserable, when neither the Benefits, nor Judgments of God work upon the hearts of the People ; but whether it be a Victory, or a Loss ; a Plague, or a Deliverance ; a Season of Temporal Blessings, or a Season of Spiritual ; they receive all these Various Changes of Gods Favour and Displeasure with one Fix'd and Unmov'd Affection to their Sins. And though like the Deriders of Gods Judgments, which Saint *Peter* speaks of in his second Epist. and third Chapt. they blasphemously cry not aloud, *Where is the Promise of the Lords Coming? &c.* yet silently and secretly, in their very holding fast of their Iniquities, they try what will be the Issue of his Threats and Denunciations against sin, and they Experiment, as I may say, their Destruction, though they Invoke it not.

E

That

That this day may be the *Advent* to us not only of Spiritual Blessings, but also of Temporal; the drawing neer of Peace or Victory, as well as of Redemption; of the saving of our Nation, as well as of the Salvation of our Soules; let us make a fit Reception in our Hearts for the Lord of Righteousnesse who now approaches. And God who at this Season bestowed on us his Son, *How shall he not*, as the *Apostle* says, *with him also freely give us all things?*

We have heard Christ's Kingdom is Spiritual; and his Throne Planted in the Hearts of Men; and I may say, his Nativity is now also Spiritual, and his Cradle ought likewise to be planted in the Hearts of men; that he is then only truly Born into the world, when we become Regenerate; and seen again in the Flesh, when we shew forth the Works of Righteousnesse. How little he regards the meer Outward Magnificence of his Feasts, we may Collect from the Pomp which he affected, when he was really born in *Bethlehem Judah*, and when he made his present Triumphant Entrance into *Jerusalem*; a Stable serv'd him for the one, and a Despicable Ass for the other. He that had an Angell to foretell his Conception, and a whole
Host

Hoft of them to congratulate his Nativity, had he fo pleas'd, he could have fix't his Cradle in *Herods* Bed-Chamber, and have forc't the Proud Tyrant to have fled into *Egypt* in his stead. Again, he could have Excell'd *Paulus Æmylius*, and all the *Cæsars* in the Splendor of his Triumph: But his Birth, was the Birth of Meeknesse, of Innocence, and of Mercy; and when he enter'd in Triumph, Humility rode in State.

The Offices of the Church for this day best instruct us, how to welcome our Lords Coming. What in the Collect we pray, let us set our selves to practice. *To cast away the Workes of Darknesse now in this Mortal Life, in which Christ came to visit us in great Humility.* What the People here do in my Text, let us transcribe and imitate; use their Acclamations, and also their Ingeminations, *Hosanna to the Son of David*, and again, *Hosanna*. Reiterating and repeating these *Ave's* and *Good Wishes* to *Christ* in our *Soules*, a second, third, and fourth time. Tautology is the Language of Joy, a Hearty Affection is not satisfi'd with uttering Kind Words of Welcome, unlesse it may utter the same often. And as Princes accept of Acclamations from their Subjects, as well as Panegyrihs; continu'd and redoubl'd Shouts

of Joy, as well as Set-Orations; nay, esteem these Simple Expressions of a Loyal Heart, before more Studied and Artificial Complements: So God prefers many times the Eruptions and Ejaculations of a Faithfull Soul, before a longer Prayer; the lifting-up only of the Spirit, before a Formal Psalm. Holinesse and Righteousnesse make the *Esclat* or Splendor in Christ's Feasts; when Mens Hearts are full of Grace, then his Houses are hang'd, and his Tables prest with rich Provisions: 'twas not the Curious and Busy House-wifery of *Martha*, but the Penfive and Abstracted Faith of *Mary* that made the Entertainment at *Bethany*; and if we will Treat our Lord acceptably it must not be from the Shambles, or the Mercers; with the Cooks or the Taylors skill; but with the Sacrifices of Obedience, and the Adornings of the Holy Spirit. Our Feasts upon Earth must resemble these they typifie in Heaven, where Righteousnesse is the Robe, and the Contemplating and Glorifying of God, the Cheer and the Rejoycing.

Glory be to God on high, the Father, Son, and Holy Ghost, from all Angels, and all Men, and all Creatures, now and to all Eternity, Amen.

FINIS.

Page 1. line ult. adde a. P. 5. l. 15. for private retir'd, read private and retir'd. P. 10. l. 22. for that should Surrender, read that he should Surrender. P. 19. l. 19. dele, in. P. 21. l. 18. for those, read these. P. 34. l. 18. for these, read those.

